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The melody is very soothing, but I am not sure whether it is the same as that printed in the work referred to.

Ellen Chase.

BROOKLINE, MASS.

CORRECTIONS TO BE MADE IN VOL. VII. — The following corrections are to be made in the volume of the *Journal of American Folk-Lore* for 1894 : —

P. 150, l. 24. For "French" read "Trench." "A select glossary of English words used formerly in senses different from their present," by Richard Chevenix Trench, *sub. voc.*

P. 320, l. penult. For "Mærobius," read "Macrobius."

P. 320, l. ult. Add *In Somnium Scipionis*, comment., lib. i. cap. xiv.

H. W. Haynes.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON BRANCH. — *December 21, 1894.* The regular meeting was held at the house of Miss Kelly, Channing Street, Cambridge, Prof. F. W. Putnam, President of the Branch, presiding. Mad. Sigridr Magnusson, of Cambridge, England, a native of Iceland, made an address on "Icelandic Folk-Lore and Superstitions." She observed that the first settlers in Iceland found already present higher powers whom they considered it a duty to propitiate. Even blood feuds arose out of supposed defilements of places which this or that chief man supposed to be a favorite haunt of some special deity. Their religious feeling found expression in an enactment of the year 930, which forbade ships to sail to Iceland with prows representing gaping snouts or throats of beasts of prey, lest the guardian spirits of the land should be frightened. The early settlers chose their places of abode under the supposed guidance of some tutelar deity, and many of these peculiar superstitions still exist in the country. Mad. Magnusson particularly described the belief that certain families are followed by the family ghost, which appears to them on the eve of important events; these spirits are known by name, and possess a history connected with the family. She gave examples of other Icelandic superstitions, and sang folk-songs used during the carding of wool and spinning.

January 18, 1895. The monthly meeting was held at the house of Miss Mixer, 219 Beacon Street, Boston, Prof. F. W. Putnam, presiding. The paper of the evening was by Mr. W. C. Bates, whose subject was the "Creole Folk-Lore of Jamaica." This was said both to savor of Africa and to have been affected by white influence; also reflecting the peculiar character of the island and its tropic life, its gorges and beaches. Particular attention was given to the characteristic proverbs, of which the speaker had formed a collection, which will probably appear in the *Journal of American Folk-Lore*. Examples were given of the Creole nursery tales, called "Nancy Stories," that is to say, tales of the ananzi or spider.

These stories, which are often mere expansions of proverbs, embrace all peculiarities of Creole life ; they often point a moral, and are accompanied by a proverb which they explain.

Helen Leah Reed, Secretary.

NEW YORK BRANCH. — A meeting was held on Friday, December 14, in Hamilton Hall, Columbia College. Mr. John La Farge gave an address on "South Sea Stories, Customs, and Scenes." Dr. Titus Munson Coan presented a paper on "Hawaiian Customs."

CAMBRIDGE BRANCH. — *December 4, 1894.* The Branch met at the home of Miss Hyatt on Francis Avenue, the President, Mr. Schofield, in the chair, and listened with delight to an address by Prof. Edward S. Morse on "The Games of Japanese Children." Professor Morse said that the purely natural games and tricks, keeping store, making mud pies, and the like, where children merely imitate the behavior of their elders, are essentially the same in Japan and America. But complex games restricted in their distribution are more common in Japan. Their kite-flying has become an art ; the kites are elaborately made, and so large as often to require two or three men to control them. Kite-fighting is a sport among the men, the object being to cut the opponent's kite loose, by means of a sharp instrument attached to the kite string.

In Japanese chess every man taken becomes a prisoner who can be used in any position by his captor, thus making a long and puzzling game. The laborers often carry pocket chessboards with them, and amuse themselves while waiting for employment, much as an American laborer would play cards. "Go" is a much more complicated game, which may last for many days.

The children are encouraged in gentle games and sports, and public bake-houses are established where children can make diminutive cakes. Seeds are peddled on the street that the children may feed the birds and fishes, and soap suds is commonly sold for the blowing of bubbles. The Japanese show great skill in carving their gods, landscape, and temples in snow. In their fencing a soft plate is worn on top of the head, the object being to break the plate. The forfeit games played with the hands require extreme dexterity.

Mr. Scudder spoke of laborers in India scratching out a chessboard on the ground and playing with impromptu men of mud.

Mr. Holcombe called attention to a game in the streets of New York, almost identical with the Japanese game of snapping sugar-plums.

The remainder of the evening was spent socially.

January 8, 1895. The monthly meeting was held at the house of Prof. I. N. Hollis on Lowell Street, and was conducted entirely by members of the Branch.

Mr. A. R. Tisdale read stories by various travellers describing some quaint customs and superstitions among the French of Lower Canada, where, not many years ago, it was the custom for a newly-married couple to

receive a visit from their neighbors, who were disguised and bore a coffin and lanterns. After performing a mock ceremony over the coffin, and in other ways adding to the pleasures of the young couple, the visitors demanded treat of the bridegroom. Attention was called to the prevalence of maritime expressions among the people of this part of Canada. Mr. Tisdale also read an account of six Maliseets outwitting a large band of Mohawks by continually paddling their canoes around the point of an island just visible from the Mohawk camp; and gave a description of the interesting St. Anne's Festival among the Indians on Cape Breton.

Miss Yerxa read an Irish story, "Domnaill Na Pooka," showing the happy influence of the fairies.

Domnaill, the hero, driving home from the city, drops to sleep, and is suddenly roused by a man who tells him he is wanted. Dan follows his comrade, and is directed to take part in a match game of hurley. He becomes the hero of the game, and, on going back to his cart, receives some gold pieces from his new friend. Dan then drives on towards home, stopping on his way to drink to the health of the gentle people.

Mr. Fernald spoke of some of the commoner superstitions of Central Maine, and recited a number of impromptu rhymes found among Maine school-children, as well as some of the more general counting-rhymes.

After discussion of the different subjects presented, the meeting became informal.

M. L. Fernald, Secretary.

MONTREAL BRANCH.—The annual meeting of this Branch was held January 12, at the residence of Lady Van Horn, Sherbrook Street, Montreal. The election of officers took place with the following results: Hon. President, Professor Penhallow; President, Mr. W. F. White; 1st Vice-President, Mrs. Robert Reid; 2d Vice-President, Mr. Came; Treasurer, Mr. Boisevain; Secretary, Miss Blanche Macdonell. *Ladies' Committee.*—Convenor, Mrs. Penhallow; Secretary, Miss Saxe; Misses Derrick and Flora Macdonell, Mrs. Shelton.

A paper entitled "Village Skeletons" was read by Miss Fraser, and Professor Penhallow communicated some valuable information concerning the Ainu of Japan.

Blanche L. Macdonell, Secretary.

BALTIMORE.—A meeting of gentlemen and ladies of this city, interested in the study of folk-lore, was held in the house of Mrs. Lee, 18 East Franklin Street, on February 20, for the purpose of organizing a Baltimore branch of the American Folk-Lore Society. Prof. Henry Wood, of Johns Hopkins University, who presided, made brief remarks explanatory of the object of the meeting. The chairman introduced Dr. Washington Matthews, U. S. A., president of the American Folk-Lore Society, who made an address, illustrated with Navajo songs by means of a phonograph. He observed that the study of folk-lore did not resemble the natural sciences, which might be left to natural and gradual development, but must be taken up at once,

and urged the importance of immediate work. Education and civilization were destroying the material, and the longer the delay the less complete would be the understanding of the subject. In Baltimore were to be found opportunities that should not be neglected. Dr. J. H. McCormick, secretary of the Washington branch, explained the objects of the Society and conditions of membership, pointing out that an annual payment of three dollars entitled persons to membership and to a copy of the *Journal of American Folk-Lore*, the organ of the Society. An organization was effected by the election of Dr. Henry Wood as president and Miss Annie Weston Whitney as secretary. Of the persons present, seventeen became members of the branch.

PROPOSED TESTIMONIAL TO G. LAURENCE GOMME. — We are glad to learn that the English Society intends to express gratitude for the invaluable services of its President in the most graceful way, by raising a fund for the forwarding of the study which he has had at heart, and which he has so well served. A circular letter recites : —

The expiration of Mr. Gomme's term of office as President of the Folk-Lore Society has evoked among the members of the Council a strong feeling that his invaluable services, both to the science of Folk-Lore and to the Folk-Lore Society, during the whole existence of that Society, of which he and the late Mr. W. J. Thoms were the founders in 1878, call for some special and public recognition in which all the members of the Folk-Lore Society could join. With a view to carrying out what they are sure is a general wish, those members of the Council whose names appear below have formed themselves into a committee for the purpose of organizing a testimonial to be presented to Mr. Gomme.

Mr. Gomme's devotion to the cause of Folk-Lore in general, and (as Honorary Secretary, as Director, as Councillor, and as President) to the prosperity of the Folk-Lore Society in particular, is so universally appreciated that the committee feel that the proposal now made needs no recommendation from them.

In considering the most appropriate and acceptable shape which the testimonial could take, the committee are unanimously of opinion that it should at once testify to the personal regard felt for Mr. Gomme by all members of the Society, and that it shall also further the cause of those studies which he has had so long at heart. It is, therefore, suggested that in addition to an illuminated address and a personal gift, to be publicly presented to Mr. Gomme, there shall be started, under the name of the Gomme Testimonial Fund, a fund for the encouragement and assistance of research and study in Folk-Lore.

It is confidentially anticipated that the general body of members will approve the decision of the committee, and will respond in a way adequate to the services of Mr. Gomme, and to the great and daily growing importance of Folk-Lore research.

Subscriptions will be received by the Hon. Secretary J. P. Emslie, 153

Grove Lane, Camberwell, London, S. E., or can be paid direct to the London Joint Stock Bank, Limited, 123 Chancery Lane, W. C., to the credit of the "Gomme Testimonial Fund."

The fund will be in the hands of the treasurer of the Society. A list of subscribers and statement of account will be printed and issued in due course.

Committee: Hon. John Abercromby; E. W. Brabrook, F. S. A.; Edward Clodd, Treasurer; Miss M. Roalfe Cox; Leland L. Duncan, F. S. A.; J. P. Emslie, Hon. Secretary; The Rev. Dr. M. Gaster; Prof. A. C. Haddon, M. A.; E. Sidney Hartland, F. S. A.; T. W. E. Higgins; Joseph Jacobs, B. A.; W. F. Kirby; Andrew Lang, M. A.; J. T. Naaké; Alfred Nutt; T. Fairman Ordish, F. S. A.; F. York Powell, F. S. A.; Prof. J. Rhys, M. A.; Henry B. Wheatley, F. S. A., Chairman.

BIBLIOGRAPHICAL NOTES.

BOOKS.

PICTURE-WRITING OF THE AMERICAN INDIANS. By GARRICK MALLERY. Smithsonian Institution. Bureau of Ethnology. Tenth Annual Report, 1888-1889. Washington, 1893. Pp. 3-822. 4to.

The consecration of an entire report of the Bureau of Ethnology to the studies of Colonel Mallery on the picture-writing of the American Indians, a subject already touched upon by the author in his "Sign Language of the North American Indians" (1879-1880), and the preliminary paper on "Pictographs" (1882-1883), is a suitable recognition of the labors of the distinguished scientist whose recent death the anthropological world has so much cause to regret. This last volume, the *magnum opus* of Colonel Mallery, is invaluable to the psychologist and the historian of human writing, as it is also for those who are interested in the relations between symbolic and oral speech. Enriching his discussion of the picture-writings of America with comparative illustrations from all quarters of the globe, the author has given us the result of years of patient investigation and research in a form which it is a pleasure to peruse. The 54 plates and the 1,290 figures, with which the text is embellished, conduce to the clear understanding of the subjects at issue, while the explanatory remarks are always clear and to the point.

Both North and South America come under the author's view, although, naturally enough, the former comes in for the lion's share of attention. Among the topics treated of are: Petroglyphs, Cup-sculptures, Pictographs (in their numerous divisions), Ideography, Gesture and Posture, Conventionalizing, Homomorphs and Symmorphs, Composite Forms, Means of Interpretation. Under the head of Pictographs we have discussions of the materials on which they are made (human body, stone, bone, skins, feathers and quills, gourds, shells, earth and sand, copper, wood, fictile and textile